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ESKIMO TALES AND SONGS.

IN volumes ii. (pp. 123 ff.) and vii. (pp. 45 ff.) of this Journal will be found texts and translations of a number of tales, ditties, and songs which were collected by me in Cumberland Sound in 1883 and 1884. The following pages contain a continuation of the series.

I. A STORY.

"Anangilā'	unikartualā'orin !"	"Unikartua	saxajangine'ma ;	
"Grandmother	tell a story !"	"A story	I do not know it ;	
sinikdjapilerin,	kamuksapi'lerin !"	"Anangilā'	unikartualā'orin !"	
go to sleep,	go to snore !"	"Grandmother,	tell a story !"	
"Unikā',	unikalā',	unikartualā'	iqaixā'nanga	qareaqdjumin
"Story	story,	a story	before I think of it	from the annex of
avigna'qdjung	mikoitua'qdjung	unirnmū'dlō	maunga	pulajumaju-
a little lemming	a little one without hair	and into the armpit	hither	liking to crawl under
a'qdjung	totutō'q	niomajua'qdjung	tōtutotō'.	
a little	totutō'q	liking to crawl out a little	tōtutotō'.	

TRANSLATION : "Grandmother, tell a story!" "I do not know any stories ; go to sleep !" "Grandmother, tell a story !" "Before I can think of a story a little lemming without hair will come out of the corner of the house. It will crawl under your armpit, tōtutō'q, and will crawl out again, tōtutotō'.

II. SONG OF AN ADLA.¹

Paniga	una	Kōungmi'u'tang, ²	Nedlurmī'u'tang, ²	Kōukdjuarmiū'-
My daughter	that	inhabitant of river,	inhabitant of peninsula,	inhabitant of large
tang ²	angutining	una	amijaktuksaq	una
river,	with men	she	not enough for them	she
aijumartoksaq	una.		Kivadlimun ³	una
she will have to go	she.		to Kivadleq	she

TRANSLATION : My daughter cannot marry all the men of the river, of the peninsula, of the great river. She will have to go to Kivadleq.

Notes : 1. The Adla are a fabulous people believed to inhabit the interior of the country. In Greenland and on the West Coast of Baffin's Bay they are called Eqigdleoq. In Labrador, Adla signifies an Indian; west of Hudson Bay, Eqigdleoq has the same meaning (see F. Boas, "The Central Eskimo," in "Sixth Annual Report Bureau of Ethnology," p. 637). 2. All these place names signify parts of the country in the interior : Kōung and Kōukdjuarng, the river, and the large river ; Nedlung, a peninsula on a lake, where the cariboo take to the water when crossing. 3. Kivadleq is a small island opposite a point, connected with the mainland at low water.

III. ABOUT THE TÖRNGIT.¹

Törngigo'uq The Törngit	angutā'n their husband	itirasu'riman ² when he came in	ehesuakeq. ³ with a load over his shoulder.	Kinaubit ? Who are you?
Nurala'qdjuq. Little point of land.	Kina ana'na ? Who his mother?	Kangirtlua'qdjuq. Little fjord.	Kina atā'ta ? Who his father?	
Kotilua'qdjuq. Little drop.	Kina anē'apin ? Who your younger brother?	ī'tiq. Anus.		

TRANSLATION: When the husband of the Törngit entered the house with a load (they asked): "Who are you?" "Little point of land." "Who is your mother?" "Little fjord." "Who is your father?" "Little drop." "Who is your younger brother?" "Anus."

Notes: 1. The Törngit are a fabulous people who are believed to have inhabited the country in olden times (*I. c.* p. 634 ff.). 2. I read, instead of itivasuriman, itivasuangman. 3. This tale was told by a girl about six years old. This may account for the *h* sound, which is not found in Eskimo except in a few interjections. The translation of this word is doubtful. It may be: eqsugalik, with a load.

IV.

A fox has been caught in a trap. The hunter does not come to look after the trap, and the fox sings:—

Ujaqā'n akungna'nutle qinirtunga, ija, iija.
Stones their midst in but I look at, ija, iija.

TRANSLATION: I see only stones around me, ija, iija.

V.

Ixalōuq sōlō itsiqdju'a'nga pisitikta'rimaut sōlō aitjangine'ma.
A salmon like its anus one who is going to buy it like I should not go after it.

TRANSLATION: If I went to get them I should be like one who is going to buy a salmon's backside.

Note: This was told by the same little girl who gave me No. III. It is evidently a proverb.

VI. OPI'KDJUARLO QOPE'RNUARLO.¹
OWL AND SNOWBIRD.

The owl says: Oxatlarau'nerin² kukiliutiksaqangitutin.
You say (?) you have nothing to pick your teeth with.

The snowbird says: Qungase'qdjuaq tautu'nartoq.
Large neck to look through.

TRANSLATION: The owl said to the snowbird: "They say that you have nothing to pick your teeth with." The snowbird replied: "And your throat is so wide that one can look right through it."

1. Qope'rnuaq is *Plectrophanes nivalis* (L.) Meyer. 2. Translation doubtful. It may be oxatlanēiarit, try and say.

VII. OWL AND LEMMING.

The owl says : Qimusining mā'qoining qaijuxalē ; nirdjun una sapigipā'.
 Two dog teams two are wanted ; great animal that he lost it.

The lemming says : Neqetiateneleravingadlo qenelutin. Qilau-pingna qaqa pingna maungatilagung sikungilū'tin.
 Whenever you give me something I am looking The sky nice to eat (?) for you.
 up there the hill up there join them with your eyes shut.

The owl says : Utivitē' utivitē'.

TRANSLATION : The owl said to the lemming : "Two dog teams are needed to carry the great animal that has been lost" (viz., the lemming). The lemming replied : "I am looking for you to give me something nice to eat. Bring sky and mountain together while your eyes are shut!" The owl : "Utivitē', utivitē'."

VIII. LEMMING AND FOX (*l. c. p. 655*).

The lemming was married to the fox. They had a son. While the fox went out hunting, his son was lazy and stayed at home. His father was so much annoyed by his laziness that he left the house without having partaken of any food. Then the woman said to her son that, since he did not help his father hunting, he should at least help her. She sang :—

Sōrmē' oxomējamē'k qangelirpi'uq tajajaja.
 Why with fair wind he passes his time jajaja.
 Irniq nukingnak ujarqam ōma' satuatia'm akbirā'ng-a-perietukilaunga.
 Son strong the stone that thin its part
 make for me stones to hold the tent down.

TRANSLATION : Why are you lazy when the weather is fair ? My son, you are strong : break that thin stone, that I may use it to hold my tent down.

I obtained this identical ditty from a young Eskimo woman from Hamilton Inlet, Labrador, who is living in New York. The Labrador version is as follows :¹—

Sōglē' aqu minami'k xangiliqē'it lē lē lē ?
 Why with fair wind do you pass time lē lē lē ?
 Irneq sangi jō'q ujarau'p omā' satoasō'up abvā'ng-a-peguksakliagilau'voq.
 Son strong stone that thin its half
 stone for holding the tent down.

The identity of these two ditties is very remarkable, considering the distance between the two districts in which they were collected.

¹ I have used the same phonetic spelling for the Labrador text that I use for the Baffin Land dialect.

Hamilton Inlet is in the south of Labrador. The Eskimo of Baffin Land and Labrador have intercourse only at the western entrance of Hudson Strait, and there very rarely only. Intercourse between that point and southern Labrador on the one hand, and Cumberland Sound on the other, is indirect only, there being communication from tribe to tribe. The song must have been preserved, therefore, in its old form for a very long time in several parts of a vast district.

IX. THE LEMMING SAYS (*l. c. p. 649*) :

Ikernea'pigen,	ikergna'pigen,	simatuginai?	axēagoktu'ginai
They are burning,	they are burning,	will you take something sour?	will you take stomachs
nākasu'ngming	auktuginai?	pijungmakangiletit;	qialungniara-
bladder	will you drink blood?	you did not like to have it;	you should not cry
lu'ngnang.			
any more.			

This very obscure speech becomes a little clearer by the following version, which I had the good fortune to obtain from the same young Eskimo woman from Hamilton Inlet, Labrador, who gave me the Labrador version of No. VIII.

A'ngnaq ō'xaqpoq avignamut:	Qanuikē'it?	sunagukē'it?	
The woman says to the lemming:	How are you?	what will you eat?	
A'vignaq ō'xaqpoq:	Itlugulungila'nga su'namik.		
The lemming says:	I do not desire	what.	
A'ngnaq ō'xaqpoq:	Axe'a'roktuginai,	nakasu'ngmik	auktu'ginai?
The woman says:	Will you have a stomach,	bladder	will you have blood
pijumangituaqtsuā'luk toxokululig'i't.			
if you do not want anything	we kill you.		

The Labrador tale runs as follows: An old male lemming and a young female were living together. The old lemming was sick. Then the young woman (lemming) went out and picked one bucket of blackberries and one of cranberries. On returning she asked the man: "Do you prefer blackberries or cranberries? The blackberries are wholesome." He replied: "I want cranberries." Then she grew angry and said: "They are not wholesome. You will die, and I shall use your body as fuel." She gave him the cranberries, and he ate them, while she herself ate the blackberries. Then the man fell very sick. She went to gather wood, and, on bringing it back, said: "Now I am going to burn you." While the man was asleep she assumed the shape of a lemming, crawled over his body, and ran away. The next day a man came to visit the patient. As soon as he entered, the latter was transformed into a lemming and ran away.

In this story the blackberries are called akigū'inait = only limbs, the cranberries nakasup aunga = blood of the bladder. The Eskimo of Cumberland Sound from whom I obtained the tale, explained

nakasup aunga as meaning kelp, which may have been substituted for cranberries in that northerly region. In recording the version from Cumberland Sound I wrote sirmatuginain, also axeroktuginain and auktuginain. I suggest the above reading, since it gives better sense. It is also doubtful if we must read axeal'rokutuginain, or akērokutuginai, will you have blackberries?

X. SONG OF A MAN WHO IS WAITING FOR A SEAL TO RISE.

Pikeniq tusariva imarmē'na. Pijangnētusita'rivoq.
The sudden I hear it in the water here. It is difficult to catch it.
diving

Sigjamē'na angutimitla'rivoq.
At the beach here it is where the man is.

Uva ū'na puirqujiluarpoq
And he he asks it urgently
to come up.

Asū'idla ! puitaqsgungutlane'men.
I thought so! it is tired of coming up to blow.

Kingumna'me akiqsuala'qpoq.
After I am gone it will show itself.

TRANSLATION: I heard it diving suddenly into the water. It is difficult to catch. Now it is at the beach, where the other man is who wants very much to see it rise. I thought so! It has been tired of coming up, and after I am gone it will show itself.

XI. OXAITOO'S SONG (*I. c. pp. 651, 654*).

1. Tavunga tavunga tavunga tavunga.

Tavunga tavunga tavunga tavungadlo tavunga.

2. Pisuktarama imā'q tavunga tavunga.

I walk so long thus inland inland.

Pisuktarama imā'q tavunga tavungadlo tavunga.

I walk so long thus inland inland and inland.

3. Negligingilenga, tavunga tavunga.

I am not loved inland inland

Negligingilenga, pimarijame'na tavungadlo tavunga.

I am not loved, she is the greatest inland and inland of all (?)

4. Negliniktsa'rivain tavunga tavunga.

They love best inland inland

Negliniktsa'rivain pijeksakali'koा tavungadlo tavunga.

They love best what I obtain inland and inland.

5. Negliniktsa'rivain tavunga tavunga.

They love best inland inland

Negliniktsa'rivain nexetsakalikoa tavungadlo tavunga.

They love best that my food inland and inland.

TRANSLATION:

1. Inland, inland, inland, inland.

2. I am walking long inland, inland.

3. Nobody loves me, she is the greatest of all, I walk inland.
4. They love me only on account of the things I obtain for them.
5. They love me only on account of the food I obtain for them.

This song was composed by Oxaitoq, who, believing himself offended by some people, left the village and went on a long hunting trip inland. In the solitude of the mountains he gave vent to his feelings by this song.

XII. SUMMER SONG (*l. c.* pp. 650, 653).

1. Ajaja, adlenaipa adlenaitariva silekdjuaq una aujarataram. Ajaja, it is pleasant, it is pleasant at last the great world that when it is summer at last.
2. Ajaja, adlenaipa, adlenaitariva silekdjuaq una tuktugut tikilektlune. Ajaja, it is pleasant, it is pleasant at last the great world that our caribous when they begin to come.
3. Ajaja, nipituōvokpā'n, nipituōvokpā'n, kōuvadllalit makua nunatine Ajaja, when it makes great noise, when it makes great noise, the brooks there in our country aujadle. when it is summer.
4. Ajaja, imiqdjuamana manirautingman pisudjanguitunga ikergamut Ajaja, this great water when it has spread over I cannot walk to the rock taikunga. across there.
5. Ajaja ogōrivikikā,¹ ogōrivikikā oxagunga'ngitun naujan makoa. Ajaja I feel sorry for them, I feel sorry for them, not being able to speak the gulls these.
6. Ajaja ogōrivikikā, ogōrivikikā, oxagunga'ngitun tuluquan makoa. Ajaja I feel sorry for them, I feel sorry for them, not being able to speak the ravens these.
7. Nirdjunmik mane takovungna'tun angejutivunga oxagunga'ngitun A great animal now those who cannot see I keep secret they do not speak tulugaumimenan.² raven.
8. Naxedjamming una pijunarsijanginema tuā'gilē piqi'ka kana- Food that I cannot obtain it quickly I got them little jua'nguin⁴ ō'ko. sculpins those.
9. Ajaja, aneovaksitarivoq aneovaksitarivoq terieniarā'luk. Ajaja, he has found a smooth slope (of sand or snow) he has found a smooth slope the bad fox.

TRANSLATION: 1. Ajaja! The great world is beautiful when summer is coming at last.

2. Ajaja! The great world is beautiful when our caribous begin to come.

3. Ajaja! When the little brooks roar in our country in summer.

4. Ajaja! The water has spread over the ice, so that I cannot reach yon little rock.

5. Ajaja! I feel sorry for the gulls, for they cannot speak.

6. Ajaja ! I feel sorry for the ravens, for they cannot speak.
7. ?
8. I cannot obtain that kind of food, but I got quickly sculpins.
9. The old bad fox has found a slope (in which he will make his hole).

Notes : 1. This translation is not quite certain. I should expect ogōrivaktaka, "I feel sorry for them," but the form piqi'ka, in line 8, is quite analogous. We should expect piqa'ka instead of piqi'ka. 2. This whole line is unintelligible and doubtful. 3. See under 1. 4. Probably from kanajoq, sculpin, but meaning not certain.

Franz Boas.